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"Enlightened minds and virtuous manners lead to the gates of glory."

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CTS. PER ANNUM, PAYABLE HALF-YEARLY IN ADVANCE.

What finally became of this People? and, Where are their Descendents now?

ON opening a mound near the "Big Grave" below Wheeling, a few years since, a stone was found, having on it a brand exactly similar to the one most commonly used by the Mexicans in marking their cattle and horses. The above fact is noticed by Harris, in his 'Tour,' to which the reader is referred.

The head of the sus-tagassu, or Mexican hog, cut off square was found in a saltpetre cave in Kentucky, a few years since, by Dr. Brown. This circumstance is mentioned by Dr. Drake, in his "picture of Cincinnati." The nitre had preserved it. It had been deposited there by the ancient inhabitants, where it must have laid for many centuries. I am not aware of this animals being found north of Mexico. The presumption is, that the ancient inhabitants took these animals along with them, in their migrations, until they finally settled themselves in Mexico. Other animals were, in all probability, domesticated by them, and taken with them also.

Our ancient works continue all the way into Mexico, increasing indeed in size, number and grandeur, but preserving the same forms, and appear to have been put to the same uses. The form of our works is round, square, semicircular, octagonal, &c. a-

greeing in all these respects with the works in Mexico. The first works built by the Mexicans were mostly of earth, and not much superior to the common ones on the Mississippi.

Temples were afterwards erected on the elevated squares, circles, &c. but were still, like ours, surrounded by walls of earth.

These sacred places, in Mexico, were called "Teocalli," which in the vernacular tongue of the most ancient tribe of Mexicans, signifies "Mansions of the gods." They included within their sacred walls, gardens, fountains, habitations of priests, temples, altars, and magazines of arms. This circumstance may account for many things which have excited some surprize among those who have hastily visited the works on Paint Creek, those at Portsmouth, Marietta, Circleville, Newark, &c.

It is doubted by many to what uses these works were put; whether they were used as forts, as cemeteries, as altars, as temples, &c.: whereas, they contained all these either within their walls, or were intimately connected with them. Many persons cannot imagine why the works, at the places above mentioned, were so extensive, complicated, differing so much in form, size and elevation among themselves. They contained within them altars, temples, cemeteries, habitations of priests, gardens, wells, fountains, places

devoted to sacred purposes of various kinds, and the whole of their arms, except such as were in immediate use. They were calculated for defence, and were resorted to in cases of the last necessity. When driven to these, their authors fought with the greatest desperation. We are warranted in this conclusion, by knowing that these works are exactly similar to the most ancient ones now to be seen in Mexico; connected with the fact, that the Mexican works did contain within them ALL that we have above stated.

The "Teocalli" are attributed, by the Mexicans, to the Aztecs, who settled in Mexico in the year 648. Teocally, Humboldt says, is derived from the name of one of the gods, to which they were dedicated, Tezcatlipoca, the Brahma of the Mexicans.

The pyramid of Cholula was seated on a tumulus, with four stages, and was dedicated to the god of the air, Quetzalcoatl. Our Teocalli in Ohio have generally but one stage, as at Circleville, Marietta, and Portsmouth. Others have two, as the one described already, on Paint Creek; and there is one, according to H. M. Brackenridge, Esq. near St. Louis, with three stages. That in process of time, when their numbers had wonderfully increased, they should raise a tumulus with four stages, is not remarkable. If temples of wood had been erected upon the summits of our elevated squares, no traces of them now would be seen. Time would have long since effected them.

Their religious rites were, it is believed, the same as those of Mexico and Peru. We wish not to repeat what we have said al-

ready, but cannot help referring to the fact of the numerous mirrors of *mica membranacea* (isinglass) which have been found in the mounds situated within round and square circumvallations. The one at Circleville was quite entire, and pieces of others have been found in nearly all other tumuli similarly situated, wherever they have been opened. That they were used as mirrors, appears highly probable from their shape and size. One of the three principle gods of the South Americans was called by a name which signifies, "The god of the shining mirror." He was supposed to be a god who reflected his own supreme perfections, and was represented by a mirror, which was made in that country of polished obsidian, or of mica like ours. The scarcity of obsidian, which is a volcanick production, may well account for its absence in this country; the numerous volcanoes in South America equally account for the abundance of mirrors of obsidian there. This deity was represented as enjoying perpetual youth and beauty. Other gods had images placed on pedestals in the Mexican temples; this one had a mirror on his. This divinity was held in awful veneration, as the great unknown God of the universe. Who does not here discover a strong trace of a knowledge of the true God, derived by tradition from the first patriarchs?

Clavigero, who was well acquainted with the histories of the Mexicans and Peruvians, professes to point out the places from whence they emigrated; the several places they stopped at; and the times which they continued to sojourn there. According to him, they finally arrived in Mex-

ico in 648, and came across the Pacific not far from Behring's straits, and did not come as far to the eastward as Ohio. Some tribes might arrive there by the route pointed out by him; numbers might have come this way, and have tarried here for thousands of years. Others might have found their way into South America, by crossing the Pacific at different places and at various times. Greenlanders have been driven upon the coast of Ireland. Thus transported by winds and waves, by stress of weather, man has found the islands of the Pacific.

In the same way, might have arrived persons from Africa and Europe. Austral Asians, Chinese, Hindoos, Japanese, Birmans, Kamschatdales and Tartars, might have all found their way into South America at different times, and by different routes; but, that the great body of them came here and finally emigrated into South America, is highly probable from the circumstances already mentioned. Others might be noticed, but what more is necessary? We see a line of ancient works, reaching from the south side of lake Ontario across this state, on to the banks of the Mississippi; along the banks of that river; through the upper part of the province of Texas, around the Mexican Gulf, quite into Mexico. And the evidence is as strong, when thoroughly examined, that they were erected by the same people as there would be, that a house found standing alone, on some wild and uninhabited heath, was erected by the hand of man.

It is true, that no historian has told us the names of the mighty chieftains whose ashes are inurn-

ed in our tumuli; no poet's song has been handed down to us, in which their exploits are noticed. History has not informed us, who were their priests, their orators, their ablest statesmen, or their greatest warriors. But we find idols which show that the same gods were worshipped here as in Mexico.—The works left behind them, are exactly similar to those in Mexico and Peru; and our works are continued quite into that country.

One fact I will here mention, which I have never learned was observed by any person but the writer, is, that wherever there is a group of tumuli, &c. three are uniformly larger than the rest, and stand in the most prominent places. Three such are to be seen standing in a line on the north side of Detroit river, opposite the town of Detroit.—Three such are to be seen near Athens, and at a great many places along the Ohio river. There are three such near the town of Piketon, and already described. ed. Were they not altars dedicated to their three principal gods? Where they are all enclosed within walls, mirrors are only found in one of such tumuli. But one of the three gods of the people of Anahuac, was represented by "The Shining Mirror," which was the name of that deity.

With the remains of such of that people as were buried in any other places, except in elevated squares, circles, &c. some article, which had been dear or useful to the owner while living, is always found; but, although human bones are quite abundant, though lying without order, in such elevated places, yet no articles are found with them, ex-

cept it be such, or rather the fragments of such, as were used about their sacrifices. These circumstances have induced Mr. John D. Clifford and others, who have devoted great attention to our antiquities, to believe that the fossil bones, found in such places, belonged to persons who were offered as victims upon altars devoted to the worship of cruel gods.—Such writers say, that if the bones had been honorably buried, articles of some kind would have been deposited with them.

Although I have always doubted the truth of some of the relations of the Spanish writers, respecting the persecuted people of Montezuma, there is two much reason to believe that the practice of sacrificing human beings existed among them. The Spaniards have probably exaggerated, yet I fear that they did not entirely fabricate the horrid accounts of such sacrifices. And, upon the whole, we have almost as much evidence of the existence of human sacrifices among those who built our elevated squares and works of that class, in North as we have in South America.

Thus we have traced the authors of our ancient works, from India to North, and thence to South America. Their works being few and small, rude and irregular at first, but increasing in number, improving in every respect as we have followed them; showing the increased numbers and improved condition of their authors, as they migrated towards the country where they finally settled.

The place from whence they came, their religious rites, the attributes of their gods, the number of their principle ones, their

sacred places, their situation near some considerable stream of water, their ideas of purification by the use of water, and of atonement by sacrifice, the manner of burying their dead, and many other strong circumstances in the history of this people, as well as in that of other nations existing at the same period of time, lead us to the conclusion, that the more carefully we examine the Antiquities of this or any other country, the more evidence will be found, tending to establish the truth of the Mosaick history. The discoveries of the Antiquarian throw a strong and steady light upon the scriptures while the scriptures afford to the Antiquarian the means of elucidating many subjects otherwise difficult to be explained, and serve as an important guide in the prosecution of his investigations.

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ADVENTURE OF ADAM POE,

ABOUT the year 1782, five or six Wyandot Indians crossed over the south side of the Ohio river, 50 miles below Pittsburg, and in their hostile incursions among our early settlers; killed an old man, whom they found alone in one of the houses; which they had plundered. The news soon spread among the people: seven or eight of them seized their rifles and pursued the marauders. In this party were two brothers named Adam & Andrew Poe, strong and active men, and much respected in the settlement. The Indians had frequently been over before, and sometimes penetrated twenty miles into the country and succeeded recrossing the river without being overtaken by the people. The Poës and their companions therefore were

particularly anxious not to let them escape on this occasion. They pursued them all night, and in the morning found themselves as they expected upon the right track. The Indians could now be easily followed by the traces left on the dew. The print of one very large foot was seen, and it was thus known that a famous Indian of uncommon size and strength must be of the party. The track led to the water. Our people followed directly, Adam Poe excepted, who feared that they might be taken by surprize and broke off from the rest to go along on the edge of the bank, under the cover of trees and bushes, and to fall upon the savages suddenly, that he might get them between his fire and that of his companions. At the point where he suspected they were, he saw rafts, which they were accustomed to push before them when they swam the river, and on which they placed their blankets, tomahawks, and guns. The Indians themselves he could not see, and was obliged to go partly down the bank to get a shot at them. As he descended, with his rifle cocked, he discovered two, the celebrated large Indian and a smaller one, separated from the others, holding their rifles also cocked in their hands. He took aim at the large one, but his rifle snapped without giving the intended fire. The Indians turned instantly at the sound, Poe was too near them to retreat, and had not time to cock and take aim again. Suddenly he leaped down upon them, and caught the big Indian by the clothes on his breast, and the small one by throwing an arm round his neck. They all fell together, but Poe was uppermost.

While he was strugling to keep

down the large Indian, the small one at a word spoken by his fellow savage, slipped his neck out of Poe's embrace, and ran to the raft for a tomahawk. The large Indian at this moment threw his arms about Poe's body and held him fast, that the other might come up and kill him. Poe watched the approach of the descending arm of the small Indian so well, that at the instant of the intended stroke he raised his foot and by a vigorous and skillful blow, knocked the tomahawk from the assailant's hand. At this the large Indian cried out with an exclamation of contempt for the small one. The latter, however caught his tomahawk again, and approaching more cautiously, waving his arm up and down with mock blows, to deceive Poe as to the stroke which was intended to be real and fatal. Poe, however, was so vigilant and active that he averted the tomahawk from his head, and received it upon his wrist, with a considerable wound, deep enough to cripple, but not entirely to destroy the use of his hand. In this crisis of peril, he made a violent effort, and broke loose from the large Indian. He snatched up a rifle shot the small one through the breast, as he ran up the third time with his uplifted tomahawk.

The large Indian, now on his feet and grasping Poe by the shoulder and the leg, hurled him in the air, heels over head, upon the shore. Poe instantly rose, and a new and more desperate struggle ensued. The bank was slippery, and they fell into the water, where each strove to drown the other. Their efforts were long and doubtful, each alternately under and half strangled, till Poe fortunately grasped, with

his wounded hand the tuft of hair upon the scalp of the Indian, and forced his head under the water.

This appeared decisive of his fate, for soon he manifested all the symptoms of a drowning man bewildered in the moment of death. Poe relaxed his hold, and discovered too late the stratagem. The Indian was in an instant upon his feet again, and engaged anew in the fierce contest for life or victory. They were naturally carried further in the stream, and the current becoming stronger, bore them beyond their depth. They were now compelled to loosen their hold upon each other and to swim for mutual safety. Both sought the shore to seize a gun, but the Indian was the best swimmer and gained it first. Poe then turned immediately back in the water to avoid the great danger, meaning to dive if possible to escape the fire. Fortunately for him the Indian caught up the gun which had been discharged in the breast of his smaller companion.

At this critical juncture, Andrew the brother, returned in haste having left the party that had been in pursuit of the other Indians, and who had killed all but one of them, at the expence of three of their lives. He had heard that Adam was in great peril, and alone in the fight with two against him. One of our people following not far in the rear of Andrew mistook Adam in the water with his bloody head for a wounded Indian, and fired a bullet in his shoulder. Adam cried out to his brother to kill the big Indian on the shore, but Adam's gun had been discharged and was not again loaded. The contest now was between the sav-

age and Andrew. Each labored to load his rifle first. The Indian after putting in his powder, and hurrying his motions to force down the ball, drew out his ramrod with such violence as to throw it some yards into the water. While he ran back to pick it up Andrew gained an advantage, and shot the Indian just as he was raising his eye for a deadly aim. Andrew then jumped in the water to assist his wounded brother to the Shore: but Adam thinking more of carrying the big Indian home as a trophy, urged Andrew to go back and prevent the struggling savage from rolling himself into the current, and escaping. Andrew was too solicitous for the fate of Adam to allow him to obey, and the Indian jealous of his honor, as a warrior even in death and knowing well the intentions of his white conquerors, succeeded in retaining life and action long enough to reach the current by which his dead body was carried down beyond the chance of pursuit.

This native was distinguished among the five celebrated brothers belonging to the royal tribe of Wyandots. Notwithstanding he was acknowledged by all to be peculiarly magnanimous for an Indian, and had contributed, more than any other individual, to preserve and extend the practice which was known to prevail in this tribe, that of not taking the lives of his prisoners, and of not suffering them to be treated ill. This practice was an honorable distinction for the Wyandots, as was well understood by the white people who were traders with the Indians, and by those of our early settlers and brethren who had been made prisoners, in war. It was a com-

mon remark among them, "If we become the prisoners of the Wyandots, we shall be fortunate. "The death of this large Indian of his four brothers, who were all in the party, was more deeply lamented by the tribe as was afterwards learned, than all the other losses sustained during the hostilities carried on between them and us. There was a solemn, and distressing mourning.

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Speech of an Indian Chief, of the Stockbridge tribe, to the Massachusetts Congress, in the year 1775.

BROTHERS!

YOU remember, when you first came over the great waters, I was great and you were little; very small. I then took you in for a friend, and kept you under my arms, so that no one might injure you. Since that time we have ever been true friends: there has never been any quarrel between us. But now our conditions are changed. You are become great and tall. You reach to the clouds. You are seen all round the world. I am become small; very little. I am not so high as your knee. Now you take care of me; and I look to you for protection.

Brothers! I am sorry to hear of this great quarrel between you and Old England. It appears that blood must soon be shed to end this quarrel. We never till this day understood the foundation of this quarrel between you and the country you came from.

Brothers! Whenever I see your blood running, you will soon find me about you to revenge my brother's blood. Although I am low

and very small, I will gripe hold of your enemy's heel, that he cannot run so fast and so light, as if he had nothing at his heels.

Brothers! You know I am not so wise as you are, therefore I ask your advice in what I am now going to say. I have been thinking, before you came to action to take a run to the westward, and feel the mind of my Indian brethren, the Six Nations, and know how they stand; whether they are on your side or for your enemies. If I find they are against you I will try to turn their minds. I think they will listen to me; for they have always looked this way for advice, concerning all important news that comes from the rising sun. If they hearken to me, you will not be afraid of any danger from behind you. However their minds are affected, you shall soon know by me. Now I think I can do you more service in this way than by marching off immediately to Boston, and staying there. It may be a great while before blood runs. Now, as I said you are wiser than I, I leave this for your consideration, whether I come down immediately, or wait till I hear some blood is spilled.

Brothers! I would not have you think by this, that we are falling back from our engagements. We are ready to do any thing for your relief, and shall be guided by your counsel.

Brothers! One thing I ask of you, if you send for me to fight that you will let me fight in my own Indian way. I am not used to fight English fashion; therefore you must not expect I can train like your men. Only point out to me where your enemies keep, and that is all I shall want to know.

APPENDIX.

THIE following extracts from Humbold's Views of the Cordilleras, &c. are subjoined, to shew the correspondence which exists between the Teocalli of the Mexicans, and the tumuli of the North Americans. The resemblance will be perceived, and is supposed to furnish evidence that they are the work of the same race of people, indicating their improvement in the arts, and their increased population as they progressed from the north to the south, and supporting the opinions respecting their origin and final destination, which have been advanced by the author of this memoir.

"Among those swarms of nations, which, from the seventh to the twelfth century of the Christian era, successively inhabited the country of Mexico, five are enumerated, the Cicimecks, the Acolhuans, and the Tlascaltecks, who, notwithstanding their political divisions, spoke the same language, followed the same worship, and built pyramidal edifices, which they regarded as *teocallis*, that is to say, the house of their gods.--These edifices were all of the same form, though of very different dimensions; they were pyramids, with several terraces, and the sides of which stood exactly in the direction of the meridian, and the parallel of the place. The Teocalli was raised in the midst of a square and walled enclosure, which, contains gardens, fountains, the dwellings of the priests, and sometimes arsenals; since each hause of a Mexican divinity, like the ancient temple of Baal Berith, burnt by Abimelech, was a strong place. A great stair case led to the top

of the truncated pyramid, and on the summit of the platform were one or two chapels, built like towers, which contained the colossal idols of the divinity, to whom the Teocalli was dedicated. This part of the edifice must be considered as the most consecrated place. It was there also, that the priests kept up the sacred fire. From the peculiar construction of the edifice we have just described, the priest who offered the sacrifice was seen by a great mass of the people at the same time; the procession of the *teopixqui*, ascending or descending the staircase of the pyramid, was beheld at a considerable distance. The inside of the edifice was the burial place of the kings and principal personages of Mexico. It is impossible to read the descriptions, which Herodotus and Diodorus Siculus have left us of the temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to the Teocallis of Anahuac."

"At the period when the Mexicans, or Aztecks, one of the seven tribes of the Anahuatlacks, (inhabitants of the banks of rivers,) took possession in the year 1190, of the equinoctial region of New Spain, they already found pyramidal monuments of Teotihuacan, of Cholula, of Cholollan, and of Papantla. They attributed these great edifices to the Toltecks, a powerful and civilized nation, who inhabited Mexico five hundred years earlier, who made use of hieroglyphical characters, who computed the year more precisely, and had a more exact chronology than the greater part of the people of the old continent. The Aztecks knew not with certainty what